

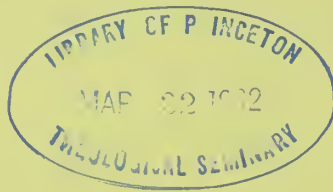
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1894



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No. 26.—NEW SERIES.]

FEBRUARY, 1894.

[PRICE ONE PENNY.]

## WEEK OF THANKSGIVING, PRAYER, AND SELF-DENIAL.

THE friends of the Society throughout the country are invited once more to set apart a week for special Thanksgiving, Prayer, and Self-Denial on behalf of the work which is being carried on by the Society's missionaries, and which is, through God's blessing, happily making ever larger demands on our Christian consecration. The week which has been set apart for this object is that commencing on Sunday, FEBRUARY 18TH.

We set THANKSGIVING in the forefront. Surely it is a matter for deep thankfulness and joy that there is so pressing a need for larger help in various parts of the mission-field. God is answering the prayers and responding to the consecration of His servants in a marvellous way. We thank Him for the triumphs and transformations already wrought by His grace. Our fathers were permitted to rejoice in the transformation of savage tribes into Christian communities; they thanked God for fierce cannibals who became preachers of Christ, for the missionary zeal and consecration of the South Sea Islanders, for the fidelity of the Malagasy converts in times of persecution, for the West Indian churches, and for the work of His grace in the Cape Colony.

It has been reserved for us to see more wonderful proofs of His power and faithfulness in the changed con-

ditions of work among the great nations of the East. China and India are by far the most important fields of Christian effort in the heathen world, and they are by far the most difficult. Our fathers waited in vain for the opportunity to enter China with the Gospel. We have perfect freedom to go where we will throughout that vast Empire, and we already find sympathy and response to the Gospel message among multitudes. Our fathers were met with persistent and often violent opposition in their efforts to evangelise India. Now the sons and even the daughters of that country by thousands are entrusted to our care for education; the sacred privacy of their homes is opening to the visits of our lady missionaries; and throughout vast districts a better knowledge of the nature of Christianity is inducing multitudes to listen respectfully and sympathetically to the witness of our missionaries concerning Christ, and to place themselves under Christian instruction. Now our eyes see what our fathers longed in vain to see; we hear the sound of a movement which their ears listened eagerly for, but in vain. And the earnest, urgent cry comes across the ocean for large reinforcement to meet the demands of the new work which is thus presenting itself on every hand. Surely this is a state of things which should fill the heart of every Christian with gladness. This is what we have prayed for, worked for, and waited for during

long years. Now God is answering our prayers and fulfilling His promises, thankfulness to Him should be uppermost in our hearts.

Yet with Thanksgiving we need to couple PRAYER more earnest, more bold in its requests, more believing and expectant than ever. The native churches already formed are still young in the faith. Their knowledge is small; their experience is limited; their character is not yet established; they are exposed to peculiarly severe and numerous temptations. The heathen who are beginning to turn sympathetically towards Christianity do not yet know its real secret, the experience of sin forgiven, and the renewing grace received by faith in Christ. This can only be revealed to them through the teaching of the Holy Spirit. The districts in which such movements towards Christianity have begun are as yet few compared with those whose inhabitants are still ignorant, opposed, or slumbrous and unresponsive. Every existing mission is as yet only touching the fringe of the vast expanse of heathenism and ignorance around it. The same Divine power which has already been so wonderfully exerted to open the mission-field has yet far larger work to do before the earth can be filled with the knowledge of the Lord. And in order that pressing present needs may be met and larger work may be accomplished, a consecration of workers and of means to this service must be seen on a scale unheard of hitherto. How are these things to be accomplished except by the same agency that has gained the blessings we already rejoice in? Our Lord says, "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John xvi. 24). Prayer, on a scale commensurate with the results we desire; Prayer, made confident by the results already attained; Prayer, expectant because it knows that what it asks is in closest accord with the Divine purposes. This is what we invite the friends of the Society to couple with their Thanksgiving.

Thanksgiving and Prayer, if genuine and earnest, will not end without action, and no action will be worthy of the cause which stops short of SELF-DENIAL. Self-denial is giving up for the sake of another that which we desire most earnestly for ourselves. None of us can dictate to our neighbours what self-denial in their case must involve, but each needs to be very watchful lest some plausible substitute for self-denial takes its place in his

own life. A money gift, which others may regard as a remarkable evidence of generosity, may really be a mean substitute for that self-surrender which is, in the sight of the Lord, of great price. Self-denial is attained by obediently carrying out the answer of conscience and of Christ to the prayer, "Lord, what wilt Thou have me to do?" The spirit of self-denial may require laying at the feet of Christ professional ambitions, or commercial prospects, for the sake of personal service among the heathen. It may involve the sacrifice of that parental feeling which has hitherto refused consent to the consecration of the beloved daughter or the promising son to missionary service. It may find its expression in giving up for Christ's sake, and for the help of His cause, the coveted pleasure, the accustomed luxury. It may impel the loving heart to go without some article of daily use, or may require the suffering of some real inconvenience. It may consist of the widow's mite, or it may extend to the savings of a lifetime. The common principle involved in it is this, that the thankful, prayerful, earnest heart cannot be content until it has personally felt the burden of the Lord's Cross, and shared the Lord's sacrifice. We appeal for Self-denial, as well as for Thanksgiving and Prayer, because the crisis of the times requires it; because the glorious opportunity of the hour cannot be met except by effort which tries to the utmost the strength and resources of the church.

But WHY A SPECIAL WEEK of Thanksgiving, Prayer, and Self-denial? Surely this is the spirit to maintain all the year round? Certainly it is, but those who are thus maintaining it will welcome the opportunity of unitedly and earnestly giving expression to it. For them that week will be a blessed festival season of special utterance of their feelings. There are, however, many who have not yet attained to this permanent maintenance of thought, fervour, and effort. We invite them to try the holy exercise for a week, that they may be encouraged to go on with it. The financial needs of the Society are very serious. The Forward Movement has not yet been completed, and more workers are required. The Centenary is close at hand, and present undertakings ought to be completed, that we may worthily commence the new century. If the earnest thought and prayer of every friend of the Society are concentrated upon its work during the week which has been set apart for this special purpose, and if thought and prayer find free and true expression in self-denial, such help will be afforded at this crisis, as will crown prayer and sacrifice with joyous praise.

R. WARDLAW THOMPSON.



## FROM THE HOME SECRETARY.

THE financial statement from April 1st to December 31st, 1893, shows a slight improvement in our position. Let us, therefore, take fresh heart and hopefully do our best during the remaining two months. We shall soon have a grand opportunity, as we are invited to observe FEBRUARY 18TH—25TH as a WEEK OF PRAYER AND SPECIAL GIVING. How cheering will be the outcome if all our churches, families, and schools heartily respond! The Directors will rejoice in the lessening of their anxiety, and our representatives abroad will be encouraged if not exhilarated.

CUR Treasurer's suggestion, that gifts varying from £1 to £100 should be made before the end of March, has already been acted on by one friend who sent me £10, and I am hoping that other donations are on their way.

MEANTIME we are looking further ahead, and, with the hearty co-operation of friends in all parts, are pressing forward our arrangements for the Centenary. As these involve so much absence from the House and greatly increased correspondence, the Directors resolved to obtain further help in the Home Office, and the Rev. E. H. Titchmarsh, M.A., of Erith, has kindly undertaken to give me regular assistance. I trust we shall be able, with God's blessing, to make satisfactory arrangements for Centenary Conferences to be held immediately in all our centres, and to proceed in due time to come into quickening contact with every individual church.

THE May Anniversary has already received attention, and the following meetings have been partly arranged:—

- May 5.—Children's Demonstration, Exeter Hall.
- May 6.—Special Services in London Churches.
- May 7.—Morning, Prayer-meeting, Mission House. Afternoon, Annual Meeting of Members, Falcon Square.
- May 8.—Ladies' Meeting.
- May 9.—Sermon, City Temple, Rev. J. G. Rogers, B.A. Afternoon, Watchers' Band Annual Meeting. Evening Conversazione, Freemasons' Tavern.
- May 10.—Annual Meeting, Exeter Hall; Chairman, A. Hubbard, Esq. Evening, Welsh Meeting, King's Cross Tabernacle; Chairman, W. Williams, Esq., M.P.
- May 11.—Young Men's Meeting, City Temple; Chairman, D. Ford Goddard, Esq.

AR HUR N. JOHNSON.

## FROM THE EDITORIAL SECRETARY.

BEFORE this magazine reaches our readers, those of them who are ministers of churches, or superintendents of Sunday-schools, will have received by post a copy of a booklet on the Centenary. It has been prepared by the Rev. Stanley Rogers, of Liverpool, and contains a programme of monthly sermons, lectures, or addresses (the special use of the programme being optional), for use during this "Year of Preparation." I shall be happy to forward a specimen to any Bible-class leader, secretary of a Christian Endeavour Society, &c., &c., who would like to have one. The booklet will be found very useful.

IN anticipation of the efforts to be put forth during this year, the Directors have felt it necessary to try and provide a special Centenary Library. Some months must elapse before the short, Popular History of the Society, which the Rev. C. Silvester Horne, M.A., is preparing, can be ready for publication, and a yet longer time before the Standard History, which the Rev. R. Lovett, M.A., has undertaken to write, can appear. But, by the use of books already in existence, much may be done indirectly to quicken and deepen interest in the work.

By arrangements with publishers for a special issue, we are able to offer, in *One Pound* sets, a selection of the most stirring and helpful Missionary books at a considerable reduction. Books whose aggregate published price is thirty-two shillings, we are prepared to supply for *twenty shillings*. For details I must refer to the advertisement on the wrapper.

THIS *London Missionary Society Centenary Library* anticipates a need which friends, in different parts of the country, are beginning to realise, and we hope that "Fraternal," "Libraries," "Auxiliaries," and various organisations will take the matter up, and without delay provide themselves with the material thus placed within their easy reach.

SUSSEX Congregationalists have taken a bold step, which promises to be highly successful, by issuing *The Sussex Chronicle and Congregational Magazine*, which contains a local chronicle of twelve pages, the *Congregational Magazine*, and our own CHRONICLE. The price is twopence. A large circulation has been secured. Why should not other counties do the same?

To prevent delay and disappointment, will friends who write for gift-books and certificates for successful New Year Offering collectors kindly remember that the conditions under which these are sent out this year are different from former years? To secure a complete register of shareholders, *the certificates are filled in by us*, and cannot therefore be issued until the names and amounts collected by each one are known.

SOME teachers, wishing to have a certificate to hang up in their own special class-room, have sent in separate contributions entitling them to one. This, of course, is perfectly legitimate.

GEORGE COUSINS.

### PROCEEDINGS OF THE BOARD.

*Board Meeting, December 12th, 1893.*—J. McLAREN, Esq., in the Chair. Number of Directors present, 51.

The immediate return to England of the Rev. R. M. Ross, of Amoy, under medical certificate, was sanctioned, and the return of Mrs. Long, of Coimbatore, was also agreed to.

The Board sanctioned the proposed marriage of the Rev. W. Hinkley, B.A., of Anantapur, to Miss Fooks, of Bellary.

Offers of service were accepted from Mr. D. Lewis Thomas, of Brecon Memorial College; Mr. Henry Robertson, of Cheshunt College; Mr. John May, of Cheshunt College; Miss C. E. Williams, of Rhyl (subject to her passing the usual examination); and Miss E. A. Wylie, of Concord, Burwood, New South Wales (subject to her having a special course of further training).

M. Le Pasteur A. Boegner, Director of the Paris Missionary Society, having been introduced to the Board and heartily welcomed by the Chairman, gave an interesting address on the work of his Society in South Africa and the South Seas, with special reference to those fields of labour which his Society had taken over in the Pacific from the London Missionary Society.

The Foreign Secretary expressed the great satisfaction with which the Board had listened to M. Boegner, and the good wishes the Directors entertained for all the work of his Society.

*Board Meeting, December 19th, 1893.*—Mr. R. F. HORTON, M.A., in the Chair. Number of Directors present, 51.

The resignation of the Rev. R. Stewart Wright, formerly of the Central African Mission, was received with regret.

*Board Meeting, January 9th, 1894.*—A. J. HUBBARD, Esq., in the Chair. Number of Directors present, 58.

The Directors welcomed the Rev. T. Bryson, of Tientsin, who has returned to England on furlough.

The Foreign Secretary reported that, since the last meeting of the Board, the Rev. S. Mateer, of Trevandrum, and the Rev. J. D. Hepburn, of South Africa, had died. He also made allusion to the death of Mrs. Curwen, of Hampstead, and Mrs. Henry Lee, of Manchester. Special prayer was offered by Mr. R. F. Horton.

The Rev. A. N. Hurry was asked to represent the Society on the Committee of the Society for the Suppression of the Opium Trade.

Offers of service were accepted from Miss E. Stewart and Miss E. M. Playford (subject to their passing the usual examination).

### MONTHLY PRAYER MEETING.

ON Monday afternoon, February 5th, from four to five p.m., the usual meeting for prayer will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C. Recent information from the mission-field will be communicated. All friends of missions will be heartily welcomed.

### THE SOCIETY'S MEDICAL MISSION AT HONG KONG.

THE recent inauguration of a second hospital, in connection with the London Missionary Society, at Hong Kong, may suitably be made the occasion of some general notice of this important Medical Mission. It was originally proposed to offer the accompanying illustrations without comment as a Picture Story to the readers of the CHRONICLE; but though they cover much of the ground, they are wanting in certain details that may be of interest.

The Alice Memorial Hospital and the Nethersole Hospital are precisely alike in their origins. They were erected, on sites granted by the Mission, the former by Hon. Dr. Ho Kai, the latter by H. W. Davis, Esq., and were handed over to the Mission on February 17th, 1887, and September 5th, 1893, respectively, unfettered by any conditions as regards the work in them, due provision only being made that in case the Society should ever abandon Hong Kong as a field of operations (which it never will, so long as Hong Kong remains, as it is, the key to China), the hospitals shall be left intact to continue their work. The Alice Memorial Hospital, situated on a low level, right in the centre of the Chinese city, is ideally placed for an out-patient department; while the Nethersole Hospital, higher on the hill than even any of the European hospitals, except a small private one on the Peak, and in an open situation overlooking the harbour, affords a good chance of rapid recovery to the large proportion of in-patients now accommodated in it; while, being on a corner of the Mission compound, it is under the continuous supervision of the missionaries.

The two hospitals are carried on exclusively by local funds, raised by annual public subscription, not a shilling towards their maintenance having come from the Society's treasury, which provides only the actual Mission workers; and from similar sources they have been thoroughly equipped with surgical apparatus, and with all scientific clinical instruments necessary for affording possibilities to the professional work as high as those of any hospital in London; while they provide all patients, too, with clothing, bedding, and all necessaries during their residence.

The medical missionary has the hearty co-operation on the professional side of the work of a staff of seven European civil practitioners, who attend on definite days and hours to discharge the special duties allotted to them.

Such are the foundations on which the Medical Mission work in Hong Kong is being built, foundations solid and well-laid, but only foundations, not the work itself. The bringing of medical help to the sick poor is good work, worthy of any man's highest energies, but, *per se*, it is not the work of the London Missionary Society. To the medical missionary it is only a means to an end, the end itself the leading of sinning men to the Lord Jesus Christ; and in the Hong Kong hospitals, while all is so arranged as



to secure that the professional work shall be not one whit less thorough than if no other side to the work existed, everything is made directly and immediately subservient to



THE ALICE MEMORIAL HOSPITAL.

the evangelistic effort, the matron as well as the superintendent being a missionary of the Society.

Miss Field and her Bible-woman devote a large proportion of every day to work among the women in the wards and in the out-patient room, and a proved, devoted woman, "apt to teach," has recently been appointed to give herself to this work exclusively; while in each hospital there is a resident native evangelist, both men devoting all their energies to similar effort among the men; and all these workers follow up and teach in their homes such patients, both men and women, as have manifested interest in the Gospel during residence in hospital, or while attending in the out-patient room. In addition, the Rev. Wong Yuk Ch'o, native pastor, and a number of other voluntary workers take a share in the efforts to bring the patients to a knowledge of the Lord Jesus.

Prayer and exposition of the Scripture open and close every day in each ward of both the hospitals, and all who are willing to hear have abundant opportunity throughout the day of listening to, or inquiring into, the story of God's great love for sinning men. Scripture reading and exposition in the waiting-room, followed by personal conversational work by a man among the men, and a woman among the women, daily precede and accompany every out-patient consultation.

Portions of Scripture and carefully-selected Gospel tracts are provided in all the wards, and are also given to such out-patients as seem likely to be helped by them.

In a word, effort to spread the knowledge of Jesus permeates every department of the work, and is in progress co-extensively with it.

The significance of all this will be apparent when it is mentioned that, in 1892, 875 in-patients lay in the wards

for periods ranging from a few days to many months; and 9,064 individual out-patients, making, on an average, two visits each, were treated in the out-patient department.

And now we are prepared to intelligently look at our pictures. The hospitals resolutely refuse to have their faces photographed—the Alice Memorial Hospital, owing to its being shut in by houses on all sides; the Nethersole Hospital, on account of a row of bushy evergreen trees on the opposite side of the road, and a rapid declivity beyond; but the corner views we present give some fair notion of the plain, modest, substantial buildings in which our Medical Mission finds its home, while the sketch-plans indicate how the available accommodation is partitioned over the work.

Of the two group photographs, one represents the Mission workers and the resident students; the other would, in a Salvation Army organ, be described as "Trophies of the War"; since it was an inspiration of Miss Field's, when she heard of our Picture Story, to gather together a dozen of those whose connection with the hospitals has been for blessing to their souls, and place their faces thus "on record"; and since she has herself been largely instrumental in bringing them to the knowledge of Jesus, we adopt the modest title, "Some of Miss Field's Friends." And the title is not misleading, for it expresses the relation that exists between Miss Field and the inmates of many a poor Chinese home in Hong Kong.

Looking now more closely at "The Staff":—The missionary members of the group need no comment. Pastor Wong Yuk Ch'o overlooks the evangelists in their work, and himself takes an active share in it almost every day. Of the evangelists, Wong Fuk Yü, trained by Pastor Wong himself, is resident in the Alice Memorial Hospital, and Kong Hoi Kei, formerly a carpenter, a most devoted and successful



THE NEW NETHERSOLE HOSPITAL.

evangelist, is resident in the Nethersole Hospital. Mrs. Wong, nurse when the group was made, was a week or two later appointed Bible-woman to the hospitals, that she may give

all her time to evangelistic effort, in which she has already been assiduous and successful. Of the resident house-surgeons, Dr. Chung was a pupil of the late Dr. Mackenzie, of

London Missionary Society's work is promising to spread its influence through its students along the whole coast of China. The actual teaching of the students is shared by a



#### THE STAFF.

Song Chong Chal.	Chan Man Shiu.	Ü Shang Yan.	Hsü Tsak Tsau.	Ü Yok Sang.	Li King Sha u.
	Mrs. Wong (Nurse).	Wong I Ek.	Wong Sai Yan.	Wong Enoch.	
Dr. Kwan King Leung (Resident N.H.).	Kong Hoi Kei (Evangelist).	Mrs. Stevens.	Dr. J. C. Thomson.	Dr. Chung King Üe (Resident A.M.H.).	Wong Fuk Yü (Evangelist).
	Chan Kun Shing.	Kwong Ngai Leung.	Miss Field.	To Ying Fan.	Rev. Wong Yuk Ch o. (Ordained Pastor).

Tientsin, and Dr. Kwan is one of the first fruits of the Hong Kong College of Medicine for Chinese, which has its headquarters in the Alice Memorial Hospital. All the other members of the group are students, and come from various regions. Some of them are full of promise for future Christian work, especially the three seniors, Wong Sai Yan, Wong Enoch, and Wong I Ek. Their Bible-class, just now studying Matthew's Gospel, is in English; but they memorise passages of Scripture every week, each man in his own dialect, as a rule quite unintelligible to the others, and it is interesting to hear them recite. Wong I Ek, Song Chong Chai, and Hsü Tsak Tsau, are from Foochow; U Yok Sang from Amoy; Chan Kun Shing from Swatow; Wong Enoch is Hakka; and the rest are Cantonese. A student lately come, and not in the group, is from Ningpo, so that the

"Senate" of a dozen different medical and scientific men, giving all service gratuitously.

And now let us close our survey of the Medical Mission by making the acquaintance of "Some of Miss Field's Friends," space only allowing a very brief jotting regarding each. We shall look at them in order from left to right, beginning with the rearmost row:—

#### *Back Row.*

MRS. WONG.—For over two years nurse in hospital. Came a professing Christian; but in hospital underwent deep conviction of sin, was led to the Sin-bearer, and became a changed woman. Since then, most devoted and successful in effort for the salvation of others. Recently appointed Bible-woman, to give all her time to spiritual work.

MONG YAN.—Orphan from near Canton. Was being

offered for sale by stepmother for prostitution, when she was redeemed by Christian man, and put under Miss Field's care. Since truly converted. Seemed to get unusually vivid realisation of Christ's sufferings. Sometimes found weeping over hymns describing them. Baptized October, 1893.

AH NGAN.—Came to Alice Memorial Hospital in 1891 with malarial fever. Previous life bad, through no fault of her own. Converted; baptized September 20th, 1891. Persecuted by friends. Found "apt to teach." Sent to school. Now very successful soul-winner.

AH LIN.—Illustrates value of out-patient work. She herself never a patient; but her mother, attending out-patient room, became interested, invited Miss Field to her home, and, as a result of this, Ah Lin heard of Jesus, abandoned a life of sin she was leading, and was baptized October, 1892. Now a humble, devoted Christian.

sinner, and Jesus as her Saviour. Baptized November 16th, 1890. Her friends often speak of her conversion as a veritable miracle, so hopeless had her case seemed.

WONG AH MO.—Eye disease cured in Alice Memorial Hospital. Long obstinately averse to listening to Gospel, but eventually convicted of sin, led to the Saviour, and baptized December 28th, 1890. Has proved the sincerity of her faith by enduring much persecution for Christ's sake.

WONG AH KOM.—Formerly rigid vegetarian and religious devotee, but found no peace from these sources. At the age of fifty-five came to Alice Memorial Hospital, suffering from disease of eyelids. Heard of Jesus, and in Him found the peace she had so long been seeking. Baptized September, 1892. A decided, working Christian.

AH NEUNG.—Came to Alice Memorial Hospital with ulcers on legs. Under influence of Ah Ngan (above men-



"SOME OF MISS FIELD'S FRIENDS."

	Mrs. Wong.	Mong Yan.	Ah Ngan.	Ah Lin.		
Ah Kan P'o.	Wong Ah Mo.	Wong Ah Kom.	Ah Neung.	Ah Lan.	Yau Oi.	
	Tung Yau.	Sau Wan.	Ah Hi.	Tai Yau.		

*Middle Row.*

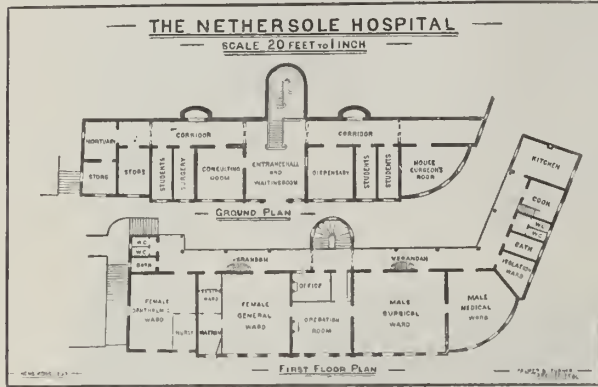
AH KAN P'O.—Came to Alice Memorial Hospital with eye disease. For ten years had been in Christian family, but seemed Gospel-hardened. Gradually led to see herself a

tioned) led to know the Saviour. Baptized January 22nd 1893.

AH LAN.—Just now (November, 1893) living in Nethersole Hospital, nursing Sau Wan, the little girl beside her. Came

in heathen, now a decided Christian. Baptized October 15th, 1893.

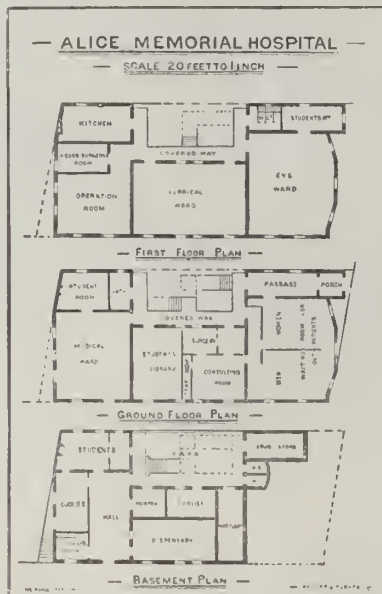
YAN OI.—Came to Alice Memorial Hospital suffering from knee disease. A little slave-girl in a heathen family. Now a bright Christian. Baptized on her bed, in Alice Memorial Hospital, May 3rd, 1892. With her master's



permission attending a mission school, and recently betrothed to the evangelist, Kong Hoi Kei.

#### Front Row.

TUNG YAU.—Had Bright's disease. A persistent little liar and pilferer when she first came to Alice Memorial Hospital. Under influence of Gospel, disposition completely



changed. Now as good as she was formerly unsatisfactory. Attending mission school, and soon to be baptized.

SAU WAN.—Just now a patient in Nethersole Hospital. Had double club-foot. Though six years old, has never

walked. Operation, and feet fixed in position by starch bandages. Belongs to heathen family, but has learned a great deal about Jesus, loves to talk about Him and pray to Him, and seems receiving the truth really deeply into her young heart.

AH HI.—Just now a patient in Nethersole Hospital. Has painful sores, hard to heal. Never heard of Jesus before coming in, but now a bright, happy, little Christian; even when recently seeming very near death, owing to an attack of erysipelas, quite resigned and trustful. Now in good general health. Soon to be baptized.

TAI YAU.—Treated in Alice Memorial Hospital for eye disease. Became a Christian, and was baptized May 3rd, 1892. Has patiently endured much persecution from her friends. Her heathen husband has abandoned her and the child on her knee, but she has the assurance that God has not forsaken her. She brought her child for baptism on November 5th, 1893. JOHN C. THOMSON, M.A., M.D.

November 7th, 1893.

## THE FINANCIAL ASPECTS OF MISSIONARY WORK.\*

I CANNOT flatter myself that this subject is likely to be an attractive one. There are some of us who cannot get away from the feeling that this money question is a little bit sordid, and to others it brings a nameless discomfort, because they see from afar that this is where the shoe of conscience is presently going to pinch. If you will come near to it, and look fairly and closely at it, both persuasions will depart; if, that is, you do really believe in the Lord Christ as Saviour and King, and accept His commission to preach His glad tidings the world over as practically concerning you. Otherwise, I fear that nothing I can say on this theme will be likely to have any effect. But I speak to them that know the Lord.

Yet even with such, there is a feeling that an undue prominence is often given to the monetary part of missionary work. It gives a bad impression, they say, to those who do not understand it or care much about it. But how is it that we hear so much about financial necessities? Why, because those who are Christ's, and who have the means, withhold the gifts that ought to flow in without being asked, or at any rate should not need asking for more than once; or, where there is some response, it is inadequate to the need, and disproportionate to the power to give. 'But it is sordid to think and say so much about money in connection with the Lord's work.' On the contrary, there is a vast deal of truth in a word I once heard Charles Spurgeon say: "The money question puts a *metal* into godliness that it may otherwise easily lack."

\* From a Paper by the Rev. J. W. Paull, M.A., of Cheadle, read at a "Centenary" Conference held at Stockport.

The truth is, that money is simply our most convenient instrument of exchange. It represents stored energy, stored time, stored talent. A Christian man has devoted, during the greater part of his life, an amount of time and energy to business that, perhaps, he can hardly justify to his own soul. Now, by reason of that devotion of time and energy, he has wealth. His money represents labour, time, and skill. To have devoted *those* things to God would not have seemed sordid. It is not a bit more so to devote to Him the money they have produced. That the money question looms so large is just the result of our highly civilised and complex state of society. And that it ever looks the least sordid is because so many—perhaps most—people put their money to a more or less sordid use.

We read of the South Sea Islanders bringing their rice, their cocoa-nut fibre, and their yams in offering to the missionary cause and we say: "How touching!" It will be just as "touching" when we bring our pounds, shillings, and pence, and when they bear the same proportion to our income. And we should remember that the Lord is still sitting "over against the treasury."

But I confess that, the more I think of it, the more this financial question becomes one of spirit rather than of method.

We and our people must learn to look at this matter from a very different point of view from that to which we have been accustomed. Where the interest is aroused and the heart touched, it becomes an easy thing from most people to get a doubled subscription. But where there is ignorance and indifference, I defy the most zealous collector to work the money out of them.

Nevertheless, so far as method goes, and speaking broadly, I have faith in small sums regularly and frequently given. Not only because "they mount up in time," but because the heart and hand are thus kept in constant touch with the world's need and Christ's claim.

There is hardly any gift that I make with a more truly thankful heart than that which at the Sunday morning breakfast table I drop into the missionary-box. God's most precious gifts to me are then around my table, and though my gift to Him may not at any one time be large, it is then at least given with adoring gratitude. The family-box is a good institution.

Then I believe in missionary prayer-meetings, held, at any rate, once a month, with an opportunity for the people to place their offerings in a box as they retire. Call it a penny collection, if you will; that will not prevent silver and gold from appearing, and it will encourage those to offer their pence who might otherwise hold them hardly worth giving. Missionary prayer-meetings can be made interesting enough if they are prepared for; and the linking of prayer with gift points to a most valuable, and, indeed, necessary, association of ideas and of habits. That is the direction in which we shall have to look for ultimate relief from our financial straits. It may be, and probably is, true, that we have not

in our churches so many large givers as we had thirty years ago. It may be true also that many of those with us to-day, who have been comparatively wealthy, are now less wealthy than they were. That wealth, however, has not all gone to the Establishment with our *jeunesse dorée*; it has filtered down, some of it, to the people who form the mass of our congregations. And when in all these people the sense of responsibility for the use of means (I will not say "of wealth") grows, as it will grow, in an atmosphere of prayer and missionary enthusiasm, our coffers will not be so perennially in a state of exhaustion. I was dismayed to hear one of our leading ministers say the other day that we must be prepared in the immediate future to see the incomes of all our great religious societies decrease. If we are prepared to see it, we shall see it. Otherwise not. Granted that large gifts are likely to be less frequent than hitherto, a real awakening of the rank and file of our people to consecrated giving would more than make up for it, and would place our Society's income on a more stable basis. With people whose means are very limited, who receive their payments weekly or monthly, the only way to be able to respond to the appeal the world's need makes is to lay regularly by some portion of the income, however small. And let the children, as they begin to earn money for themselves, be taught that to do this is a chief duty and a high privilege.

I shall be told that it is an exceedingly difficult thing in such matters to know where to draw the line. Too much is kept for our own use, too little given to the cause of Christ. That we shall probably all allow. But to what point of simplicity of living ought we to come? That is a difficult question to answer for oneself—impossible to answer for another. What I plead for is this: let us more frequently, more solemnly, face this difficult question, taking Christ into conference with us, and I have little doubt that the result will be very advantageous to the funds of our missionary societies.

Before bringing this paper to a close I should like to give my voice in hearty support of the policy as regards finance, which I understand our Society to have recently adopted. I mean the policy of going on with the work, though the income is short, and appealing to the faith and love of the Christian people who are their supporters to justify them and furnish the means. This is opposed by some who say that on strict business principles you ought to get your money before you spend it. That sounds very well put in those general terms. Let us get behind these generalities. Why do we enter on work that we are told there is no money (or not enough) to pay for? Well, to "enter on work" means in this case sending men and women to teach Christ and His salvation to people who, in India and Madagascar, are actually begging to be taught, with no man to teach them. When it is said there is not the money to pay for this, the meaning is, that it is not in the coffers of the Mission House. But it is in the possession of the members of our churches and congre-

gations. And if I am told we have no right to send men to preach Christianity to the heathen until the money has been paid over, I say we have still less right to smoke our cigars or even our pipes, to drink our wine or even our beer, to give our dinner parties, and indulge in our many changes of raiment, and live in houses of comfort and luxury, and then say in the face of God : "We cannot meet the cost of this work."

The highest prosperity of our home churches halts until they more fully recognise and respond to the claims of the work for heathen men. "When," says a recent writer, "the unconverted man sees you clinging with death-grip to the money the Master has entrusted to you, he mocks at your religion ; but when he sees you as a faithful steward give of your means, then he bows before the power of your religion. If I were asked the greatest hindrance to the spread of the Gospel at home, I believe I would say : 'Not enough given to spread the Gospel abroad.'"

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### THE LAUNCHING OF THE "JOHN WILLIAMS" MISSIONARY SHIP.

SHIP of Peace, I see thee passing  
Swiftly down the launching ways ;  
And, e'er long, thy keel will furrow  
Deep the blue Pacific waves.

Many a ship well launched has floated  
Down this river to the sea ;  
Some to carry merchant products,  
Some for war were meant to be.

But no goods for foreign traders,  
Made to change for yellow gold,  
Nor are powder, shot, and cannon  
Stored away within thy hold.

No ; thy mission is not warfare,  
Where the battle thunder roars,  
Nor to haste to likely markets  
On those heathen island shores.

But with peaceful object sailing  
Midst the islands of the West,  
Carrying truths for ever precious,  
Truths whereby mankind is blest ;—

Truths which still will spread and gather  
Strength as later ages roll,  
Bringing light where all is darkness,  
Life and hope within the soul.

Institute of Engineers and Shipbuilders,  
261, West George Street, Glasgow.

### MISSIONARY SUNDAY.

#### RECOLLECTIONS BY A MINISTER'S SON.

"WHY am I so excited over foreign missions?"

Well, I hope I am not unduly excited. You see, it's like this : my father was a Congregational minister, and Missionary Sunday was a red-letter day with us. In our quiet home we youngsters looked forward to Missionary Sunday for weeks beforehand.

It fell in the month of November. The missionary would arrive on the Saturday evening. The station was a mile off, and as soon as we heard the 'bus from the train come lumbering up the hill into the village, how eagerly we listened for it to stop at our gate. If it failed to stop, our spirits fell to zero, for, of course, the missionary must have missed the train and could not now arrive till after bedtime. But, lo, presently there would be a knock at the door. Alas, thought we, he can have brought no curiosities, for he has walked. In our innocence we little realised that a missionary must be only too well accustomed to trudge long distances, and many a time with a heavier burden than a few curios.

Yes ; the missionary had walked, and in the fog he had walked into a pond and a few other things. Of course he had been misdirected, for grosser ignorance prevails as to the whereabouts of a Congregational church than about almost any subject. "Oh, it's the chapel you mean. Ah, there is one down yonder," which probably would turn out to be the Baptist or the Wesleyan.

But all's well that ends well. The missionary had arrived, and, slippers having been provided, he was now seated by the parlour fire. Ere long our turn came to be ushered into the august presence of the real live missionary.

If he thought we were gazing upon him for the first time, he was mistaken. Bless you, no sooner had we heard the gate go, than, quick as thought, we had perched ourselves on the landing at the head of the stairs, where we could command a view of the hall.

We had witnessed the greetings. We had taken stock of the missionary. We knew whether he was tall or short, stout or thin, and whether he had a beard. There too, sure enough, was his bag of curiosities. I see it now. An old Gladstone bag, with little of its original shape left, for it had long been made to hold double it was ever intended to.

Needless to say, we were soon on the best of terms. Family worship would follow. The missionary would pour out his soul on behalf of the heathen, and plead that on the coming day we might have a grand time. We did not know much about it, but we could see the man was in earnest, and so, after bidding "good night," as we scampered off to bed, our mutual comments would run in this wise, "He's all right," "He's a good one."

The eventful Sabbath dawned. We were allowed to have meals with the missionary. Ah, to have sat at table with such men as Powell, of Samoa (now in the service above),

M.

W. G. Lawes, of New Guinea, and many another, do you think one is ever likely to forget it!

Our good parents were always eager to obtain as much information as possible, and by dint of practice they had become adepts in the art of "pumping" the missionaries. There we sat and listened with open mouths, as we gazed with awe on the bronzed face of the man of God. No, I don't fancy we ever went so far as to forget to take our food. So unique an event must have stamped itself on my memory. At tea we were relegated to a side table, for as many friends as our room could hold had been invited to witness the aforesaid operation of "pumping," and to share the spoils.

As to the public services, you know as well as I, there was the afternoon gathering of young people when the curiosities and pictures were displayed, and the missionary would sing in the native tongue one of our immortal hymns, such as—

"Jesu, lover of my soul."

Last, the evening service. There I am—in the back seat under the old clock, having, as usual, been duly threatened that if I went to sleep I should be handed over to the door-keeper to be taken out, a threat which, I need hardly say, was never put into execution. On this occasion the caution was superfluous. The difficulty probably would be to get me to sleep when the proper time for sleep came.

The chapel was crowded; for the steam was up. Had not the scholars been home and reported the afternoon service? Many were out again with their parents and friends who were come to see and hear for themselves.

But we always judged a service by the last hymn. How devoutly we youngsters believed in the triumph of noise! If the last hymn did not go with a thunderous swing, we put the service down a failure. Perhaps the hymn would be that stirring one of Miss Havergal's:

"Tell it out among the heathen  
That the Lord is King."

I won't say that the parts were properly balanced and all that. Few seemed to trouble about it. They had been listening for fifty minutes to a missionary. What they wanted now was a safety valve for their pent-up emotions. We, of course, were delighted with the volume of sound. It left nothing to be desired, and the service was at once voted an unqualified success. So would end the missionary's "Day of Rest."

On the Monday morning there would be the usual invitation for the missionary to stay to dinner. But, no; pressure availed naught. He had to leave forthwith early in order to speak at a meeting in another part of the country. So he left us, wishing him all the good things we could think of, and wondering if a missionary ever got a holiday.

As I grew older, I began to take a more intelligent interest in things, and in process of time I was put into office as "mender of missionary boxes."

You see with such an experience one has little call to apologise for his interest in foreign missions.

## A VISIT TO NEW GUINEA.

BY REV. JOHN MARRIOTT, OF SAMOA.

(Concluded from page 13.)

WE left Kwato in the *Niué* on Monday, July 10th, for Port Moresby. Mr. Walker went with me some ninety of the 220 miles of the road. He takes charge of the boat when he is on board, and manages it well. We slept the first night off the Island of Suau (South Cape), Mr. Chalmers' old station, and heard much about Mr. Chalmers during the two hours we were on shore. Messrs. Walker and Abel acted wisely, I think, in giving up this station for Kwato. We left Suau at five the next morning, and after a passage of twelve hours dropped anchor at Mairu (Toulon Island), where a Rarotongan teacher is stationed. This is a beautiful island, with a fine, energetic people, and is the boundary (western) of Mr. Walker's district. I here bade good-bye to Mr. Walker, as he intended to stay here a few weeks and put up a temporary house to stay in whilst visiting this populous part of his district. I was greatly impressed with the earnest and loving spirit of Mr. Walker. May he meet with rich success!

The anchor was lifted about 9 p.m., and we set sail for Kerepunu some ninety miles distant. Jimmy, the Aitutakian, had charge of the vessel. There was a strong wind and a nasty sea, and a strong current against us. It was also a pitch-dark night, and many reefs were marked on the chart. Never was I so delighted as I was that morning to see the morning light. We arrived safely at Kerepunu about 2 p.m. the next day, and to our surprise found that the *John Williams* was still at anchor there. I was soon ashore, and received a warm welcome from Mr. and Mrs. Pearse. When Mr. Pearse first came to New Guinea he brought with him a number of his own teachers whom he had trained in Raiatea. Since his arrival he has trained several New Guinea teachers, of whom he speaks in high terms. He is able to speak to all his teachers in their own language, and hence can be their true leader in spiritual work. There are several dialects spoken in the district, so through his teachers he can speak to all his people. His villages are populous and his district not too large, so that he can easily reach his teachers with proper medicines when they are sick. If they are not soon better he very easily gets a crew to go with his boat and fetch the invalids away; hence there is little mortality among them. Would that our Samoan teachers were under the care of an English Samoan missionary like these teachers are under Mr. Pearse! Mr. Pearse kindly took me some twelve miles on my way to Port Moresby. He showed me two large villages which figure in the history of the New Guinea Mission.

We left on Friday morning in an open boat, with a village crew, for Kalo. After a pull of some five miles, we were in the Kalo River, where four teachers and their wives were cruelly murdered. It was a very sad event, and reads a very

important lesson to all our teachers in New Guinea and elsewhere that a heathen people must be treated with gentleness and love and not with sternness and arrogance. There are 800 people in this village. I was impressed with their good houses, built on lofty piles and two storeys high, which must be far healthier than our Samoan houses, for malaria always creeps low along the ground. We walked to Hula, a distance of eight miles, resting at a village of 250 inhabitants, named Kamali, on the way. I enjoyed this walk very much. The south-east wind swept across a level plain for miles, and was very bracing. We arrived at Hula as the sun was setting. The Rarotongan teacher here lives in a fine house, and has it nicely furnished. Hula is a large village of some 800 inhabitants. They live in good houses built on lofty piles, which are washed by the sea at high water, so that the village is literally in the sea when the tide is in.

I was away in the *Niué* at seven the next morning, and after a voyage of sixty miles arrived at Port Moresby at 5 p.m. I was soon ashore enjoying the kind hospitality of my friends, Mr. and Mrs. Lawes. I stayed with them for five days, and greatly enjoyed the time I was their guest. It was Saturday evening when I arrived, so I had the pleasure of spending Sunday with them. The first service was a prayer-meeting at 6 a.m., which was attended, as might be expected, by only a few people. The second service was at 9 a.m., when the large building was crowded with the natives from the village. I suppose some 500 people must have been present, and it was a thrilling sight to me to see all these naked men present. They, the men, are still contented with a bit of string for their sole covering, with the addition of a few ornaments of the most barbaric kind. The women were clothed as elsewhere in leaf girdles, a not unfitting dress. The students and their wives and those comprising the household of the missionary were neatly dressed, and so were a few South Sea Islanders who have drifted to the Port and who live there, having married New Guinea wives. These presented a marked and pleasing contrast to the rest of the congregation. Mr. Lawes was the preacher. There was again a very good service in the afternoon, and Mr. Lawes again preached. As I looked upon this crowd of people I was very much impressed. I felt so much that this kind, such as the demons of hardness of heart and stolid indifference, can only be cast out by the agencies which prayer brings into operation; that it is not by might nor by power, but by the Holy Spirit that hearts are impressed. If the people of our churches could only have the sight of that Port Moresby congregation before them, how much more earnest and importunate and definite would be their prayers!

I had a pleasant meeting with our Samoan teachers from Kabadi. It grieved me to see some of them looking very sick and ill, especially the wives of the teachers. I had long talks with our Samoans. Mr. Lawes had a meeting with all the teachers, old and new. I translated for our Samoan

teachers, and Ruatoka for the Rarotongans. The burden of the speech was the same as Mr. Walker's to them: to get the language *well*; to be kind and loving and affable with the natives, and avoid calling them pigs or rats as some teachers are accustomed to do (alas!). Our Saviour was always surrounded by men and women who would not receive His message and who grieved Him, but He loved them ever and sought to save them. Let them do the same. Let them look upon the lowness of spirits which accompanies the New Guinea fever as a temptation from the devil, and combat it by the help of God.

And so these pleasant days passed. I had long talks with Mr. and Mrs. Lawes. These quiet talks on their verandah which overlooks the large native village, about the difficulties of New Guinea work, and their hopes and plans of work, greatly enlarged my ideas of the nature of missionary work among such hard and stolid races of heathens.

We left Port Moresby on the 22nd of August with twenty-three passengers on board, among whom were Isaaho and Reopoamo and their wives, who went to New Guinea with Mr. Lawes nearly nineteen years ago from Savage Island. They were veterans in the work, and had done good service. Isaaho came on board looking very much enfeebled by the climate of New Guinea. Before many days were past he took cold, which quickly went to his lungs, and to our great sorrow he died off the coast of New Caledonia. We buried him at sea in the sure and certain hope of a blessed resurrection, when at the voice of the Son of God "the sea shall give up the dead which are in it." The voyage home was long and tedious, through strong head winds nearly all the way. We had a very hard blow which continued eight days when at the south of New Caledonia, but the dear old ship stood up to it bravely, and rode safely through it as she has done through many a hard gale during the twenty years she has been voyaging over the Pacific Ocean.

We reached "*Niué*" of September 4th, and spent two very pleasant days with Mr. and Mrs. Cullen. I gave an address on what I had seen in New Guinea to a large congregation which assembled in the fine native church building in Alofi. We were off Apia on September 9th, and it was with dismay that I heard the tidings from the pilot that many of the people in Apia had measles, which has proved a terrible scourge to many islands of the Pacific. We cast anchor in Apia Harbour on September 9th, after an absence of ninety days. The epidemic of measles was only beginning about the time we landed in Apia; since then it has spread with alarming rapidity all over this fair group of islands, and is now decimating the population with its terrible after effects. Our hearts are sorely grieved when we think of many of our dear native friends who have been carried off by this terrible scourge.

November 5th, 1893.

JOHN MARRIOTT.





THE REV. JOHN MARRIOTT AND THE SAMOAN TEACHERS HE TOOK TO NEW GUINEA.

## INDIA IN 1795 AND NOW.

BY REV. W. J. WILKINS, FORMERLY OF CALCUTTA,  
Author of "Hindu Mythology," "Modern Hinduism," &c.

## SECOND ARTICLE.

IN last month's CHRONICLE I sketched the more conspicuous political changes that have been effected in India during the century. In this article I propose to consider the direct results of mission work.

The contrast that is presented by the religious condition of India to-day with that of a century ago is as marked as it is possible to imagine. Then there were few Protestant missionaries at work; now it may be truly said that there are few districts where they have not been at least talked of, and their message to some extent heard. For centuries Catholic missionaries had been labouring in various parts; but for many years before the end of last century, their converts were very few. In fact, one of their best known men, the Abbé Dubois, confessed that, in his judgment, the attempt to convert the Hindus to Christianity was a hopeless task. It seemed to him as if God had given them up to iniquity because of their hardness of heart and devotion to the impure and sensual deities whom their fathers had taught them to revere.

In 1795 the conditions for successful mission work were anything but favourable. The Government, in its fear of exciting the people to rebellion, whilst scrupulously anxious not to interfere with the religious prejudices of the Hindus and Mohammedans, was unjust towards those professing Christianity. The few chaplains in its employ were told that they must confine their efforts to those already belonging to their own communion. Missionaries of our own and other societies on attempting to land were commanded to return home, or had to take shelter in territories belonging to other and more liberally-minded powers. In the Madras Presidency, Danish missionaries had been at work for years, and had gained a considerable number of converts; but in other parts of the country a zealous worker was obnoxious to the Government, and was liable to be silenced. The greater part of the Europeans in India, though Christian in name, were far from Christian in character, and many were living in open immorality. Marriage between a Christian and a native of India was impossible; and some who had formed alliances with Hindu women joined them in heathen worship.

A century ago the policy of the Government was openly against missions. Gradually this changed for the better until the mutiny of our troops at Vellore terrified the ruling power, and orders were given to the preachers to be silent. Again a little more freedom was granted, then in 1813 a final attempt was made to stop their work. But public opinion at home had meantime become too powerful for such a course. It seemed monstrous that under a nominally Christian Government, the Christian religion should be

tabooed. From that time no attempt has been made to lay the missionary under any special disability.

Perhaps the most important work of the century has been the translation of the Scriptures into the vernaculars of India. Carey and Marshman were the leaders and also the most diligent labourers in this. Others have improved the translations made by them, and, in languages that these pioneers had not time to study, other missionaries have rendered similar service. Our own Society has been second to none in providing qualified men, in regarding this as part of a missionary's work, and in securing them the requisite time to devote to it. In the many Sanskrit tongues in the north, in the Dravidian in the South, and in the rougher dialects spoken by the less cultured people on the hills, the Bible in whole or in part has been translated, and is intelligible to those who can read. In some cases there was no *written* language until the missionaries reduced the spoken tongue to writing; in others the Christian Scriptures were the first prose composition.

In addition to the translation of the Scriptures, many tracts have been written which, in some respects, are equally necessary. In putting the Bible into a new language we have to employ the words we find in use amongst the people. Unfortunately many of the religious words, such as the name for God, sin, faith, religion, salvation, &c., suggest to the minds of those who hear them heathen ideas, as different as can be from those we wish to teach. As there are no other terms to be had, we have to employ such as we can find. In order to convey our teaching more perfectly, tracts explanatory of the meaning Christians attach to these words are published, and are available for the missionary to use. And similar publications showing the evils of Hinduism and teaching Christian truth have been circulated by millions year by year, and by this means an immense amount of Christian truth has been disseminated.

But, unless people can read, bibles and tracts are of little service. At the beginning of the century education was not common, and the Government was not anxious to improve it. Missionaries felt that the schoolmaster was wanted to set the people free from the gross prejudices by which they were bound. Schools were, therefore, opened by them, and the people thus educated became better able to understand and appreciate the Gospel. The next step was the establishing of *English* schools and colleges. It was seen by the founders of this new movement that lads coming daily under the influence of the missionary might be won to Christ, and that the treasures of Christian literature in the English language would enrich their minds, make them strong in faith, and enable them to form higher ideals of life. About this time Government employment being put within reach of the natives, and a knowledge of English being necessary to obtain the higher appointments, our schools were crowded; and many of our most intelligent Christians and most devoted workers are those who were led to accept Christ

whilst under instructions in our schools. The Government then followed suit, and increasing amounts were year by year devoted to education by those who only a short time before had frowned upon it. Later lower class schools, in the languages of the people, were also opened by the Government in large numbers, so that to-day there are means of education within reach of nearly all the people. And what is most encouraging from a missionary point of view is the fact that in remote villages well-educated men are found who have largely lost their heathenish superstitions, and whose example is being followed by their more ignorant neighbours. In places seldom or never visited by the missionary, our

send them. But those induced to attend school being of the less influential classes, as soon as they were married, had no leisure to read, no money to purchase books. For years this good work was like an attempt to fill a sieve with water. At length the hour of opportunity came. The educated men wanted educated wives! and fathers found that where it was difficult to obtain a husband for an ignorant daughter, an educated one was greatly sought after. In itself it is a thing to be thankful for that, by means of our girls' schools and zenana visitation, the minds of tens of thousands of women are trained, and their lives brightened by being able to read. But from a missionary standpoint it



BRITISH INDIA IN 1795 (shaded portions are British).



BRITISH INDIA TO-DAY (shaded portions are British).<sup>3</sup>

Bible and other Christian books are being read. Education, religious and secular, has done a great deal in revolutionising the popular beliefs and practices.

Next in time, though not in importance, must be mentioned the progress in female education. In 1795 there was scarcely a woman able to read amongst Hindus or Mohammedans save those who had from their birth been devoted to a life of immorality; to-day there are lady graduates of the universities. The story of the growth of opinion on this subject is most interesting. First, girls had to be paid to attend school, and their parents paid to

is vastly more interesting. The home is the stronghold of Hinduism; the wife and mother are the dominating force there. Hitherto this has been against us; gradually it is coming to our side. The wives and mothers have held back many who were within a step of the Kingdom of Christ; now, knowing what Christianity is, and themselves feeling the attraction of Jesus, they will aid rather than hinder us. If the century's work could indicate no other result than the gaining of

<sup>3</sup> By an unfortunate printer's error these maps appeared in our last issue in wrong order and consequently with the wrong inscription underneath. They are therefore re-inserted.—ED.

India's women to hear the story of the Cross, that work would not have been in vain.

Probably as a result of this entrance of light into the home is the change in the treatment of those who have been bold enough openly to confess their faith in Jesus Christ. In the early years of the century, and well on beyond the middle of it, the persecution of converts was most fierce. India has produced few martyrs in the ordinary sense of the word: those who lay down their lives for the truth. There have, however, been many martyrs in spirit: those who have borne what was more painful than the physical agony of the stake. Parents have turned their sons out of doors and never spoken to them again. Husbands have had to lose the companionship of wife and children, and, what was equally distressing, to know that their confession of faith in the Saviour had doomed the wife left in the home to endure the cruel treatment that is thought fit for widows. This was the common experience of our converts. Even to-day they are generally driven from home; but, in most cases, they are able to visit their friends, and, in a few instances, to remain with their family, although they may have to eat their meals apart.

In 1795, the number of Protestant native Christians was small, how many it is impossible to say; but, excepting those who were the result of the few Danish missionaries, there were none. Now there are 560,000.

In 1795 there was one missionary in the North of India and perhaps two or three in the South. To-day there are 857 ordained missionaries connected with the various European and American societies.

In 1795 there were no ladies specially devoted to the work amongst the girls and women. To-day there are 711 European, American, and Eurasian ladies regularly engaged in the schools and homes.

In 1795 there were a few native teachers, possibly a dozen or so. To-day there are 797 ordained native ministers, and 3,491 native preachers.

In 1795 there were few, if any, pupils in Christian schools. There are now 53,564 boys in English schools, and 122,193 in vernacular schools, who are daily taught the Christian faith; and 62,414 girls attend our schools, and 32,659 women are under Christian instruction in their homes.

The London Missionary Society's share in this aggregate of workers is as follows:—

Missionaries, 61. Lady missionaries, 31. Native ordained missionaries, 41. Native preachers, 482. Christians, 61,515. Boys in our schools, 22,686; girls ditto, 9,484, in addition to the thousands of women taught at home.

From these figures it will be seen that our Society has had no small share in the work of evangelising India, and that the results of that work are by no means discouraging.

In addition to the numbers of Christians just given there ought also to be added the many small communities of people who, as a result of the study of the Bible and other

Christian literature, have given up idolatry and openly confess that they love and serve the Saviour, but who have not the moral courage to come out from Hindu society. And also the many village communities who profess their willingness to become Christians, but who cannot be encouraged by our missionaries to take this step because they have no teachers to place amongst them. These, equally with those already admitted into the Christian Church, may be justly reckoned as the fruits of the century's work.

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### IN MEMORIAM.

AT midnight, exactly as the New Year was breaking, Mrs. Barrett, widow of the late Rev. W. G. Barrett, formerly of Jamaica, and the revered mother of the Revs. George S. Barrett, B. A., E. R. Barrett, B. A., and Professor Barrett, of Dublin, entered into rest.

To the last her interest in the London Missionary Society was unabated. She followed all news of the work in the mission-field with the keenest interest, and on the Friday, just before she fell asleep, she reminded one of her sons that it was the end of the year, and the missionary box ought to be opened. She was eager to hear the amount in it.

Born in 1811, she went to the West Indies with her husband in 1834, and in Jamaica, and also in British Guiana, threw herself with characteristic ardour into the mission work. Quite recently she was delighted beyond measure at a visit of the Rev. G. H. Lee, from Four Paths, Jamaica, and went over all the names of places and people with which she was once acquainted, and was surprised and pleased to find that there were still many who lovingly remembered her, and said their names were still a pass-word to any house in the island. It was a great joy to her to be able to help in the erection of a new chapel in place of that her husband built. She returned to England in 1848, since when her life has been spent, first in England, and for the last twenty years with her son, Professor Barrett, at Kingstown.

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PAINFUL tidings have reached the Church Missionary Society. The Right Rev. Joseph Sidney Hill, whose consecration as Bishop of Western Equatorial Africa, as successor to Bishop Crowther, we announced a few months since, has already fallen in the fight. Mrs. Hill is dead also. No details are to hand, but simply the brief telegram: "Bishop Hill and Mrs. Hill at rest."

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REPORTS are still received of the utterly intolerant character of the official and orthodox Church in Russia. The Stundists and Baptists and, indeed, even the Roman Catholics, are being cruelly persecuted for their faith. Every week fresh families of Nonconformists arrive in St. Petersburg to swell the army of those suffering in exile for their faith.

## REV. SAMUEL MATEER, F.L.S., OF TREVANDRUM.

WITH deep sorrow do we record the death of this singularly able and devoted missionary. The Society has lost one of its front-rank men; India, or, to be more accurate, Travancore and South India, one of their truest friends. Fellow-missionaries, native workers, and poor down-trodden out-castes will be moved with profound sorrow when they hear that their beloved colleague and helper is no more. Samuel Mateer was a strong man, a righteous man in the best sense of the word, and an untiring worker. One of his sons, himself a hard-working minister, says that he "never knew him to idle away an hour. Every minute of his time was apportioned off to its own duty."



REV. S. MATEER, F.L.S.

Born in Belfast, he was, at the age of sixteen, brought to Christ, and at once became an active Sunday-school teacher and speaker at cottage meetings. His subsequent career shall be given in the words of another of his sons, also a Christian minister:—

"The earnest young convert's attention was directed to China as a needy mission-field; soon a great longing to go there filled his heart. He offered himself to the London Missionary Society, was accepted, and went to Bedford. After a period of study there he was sent—since China had no open door just then—to Travancore, in South India. Mr. Mateer, with his wife and little son, who holds this pen, sailed for India in October, 1858, and five days

after his arrival in Pareychaley took charge of that large district. In September, 1861, his charge was extended to Trevandrum and Quilon. This involved the acquirement of an additional language, Malayalam. By incessant application the language and the work were mastered. In 1883 he was relieved of Pareychaley.

"He loved to preach the glad tidings (sometimes in stentorian tones) to the natives, but he was equally fervent in every form of vernacular work, literary, educational, and pastoral. The year 1867 saw his first volume of Tamil sermons, 1875 a similar one in Malayalam. For three years he edited a magazine for children in this tongue, and prepared lessons in botany, and sundry tracts in Tamil. In 1868 the illness of Mrs. Mateer necessitated a visit to England, where he finished and published his work of 370 pages on Travancore, entitled 'The Land of Charity.' Again he sailed for India, and, after a period of service, was himself ordered home in consequence of ill-health in 1881. The furlough was spent in Bournemouth. He utilised this time in the preparation of his largest work, 'Native Life in Travancore,' which may be looked upon as a standard of reference for information on this province. The final return to India was made under the solemn resolve expressed to the writer 'to preach Christ with a view to still more definite results in the conversion of men.' The congregations and schools had greatly increased, but his familiarity with the native languages and the details of pastoral superintendence enabled him to devote a larger proportion of his time to evangelistic work among the caste people. He lectured on 'The Life of Christ,' illustrated by lantern transparencies, and accompanied by lyrics in native metres, sung by a youthful band of musicians trained by his daughter. To secure a quiet influence over the high-class Hindus, three reading-rooms were opened in the Trevandrum district, and one in Quilon, where Christian literature and intercourse might be enjoyed.

"During this time also his latest work, giving the details of some marvellous conversions, 'The Gospel in South India,' was published. This period yielded an abundant harvest of spiritual fruit, a gracious climax to all his divinely-directed energies.

"In the early part of 1891, after a serious illness, Mr. Mateer was again sent home under medical advice, furlough being at the same time due by the recent regulations of the Society.

"But Mr. Mateer's grandest title and best fame lay in his name as the 'Pulayar Padri,' the poor man's missionary. Up to the time Mr. Mateer assumed charge of the Mission the barbarous people in the northern parts of Pareychaley, such as Pulayars, Kuravars, and Hillmen, had almost escaped the notice of the missionaries. The pressure of work from such an immense district might have been counted a sufficient reason for not turning aside to care for these poor savages. But Mr. Mateer revealed the true missionary spirit, and his sympathetic heart went out to these poor,

miserable jungle folk, and, not counting the cost, followed them into their forest haunts, fearless of the risks, regardless of the discomforts, and toiled, persistently toiled, for their conversion and enlightenment. Among these his success was marvellous, the Lord truly working with him. All classes of native Christians united in distinguishing him as 'the apostle of the down-trodden races.'

"For these 'poor people' in this, his last illness, he constantly prayed, and asked, 'Who will go and preach to them?' and seemed troubled about the L.M.S. debt. He had the joy of looking upon all his children—his four sons and his daughter—during his last hours, and not only of knowing that all his prayers for them were answered, but also that some of them were engaged directly in the same gracious employ.

"In India he had given much attention to the improvement of the service of song in worship. He compiled and edited a collection of Malayalam hymns in the usual English metres, and also lyrics in Indian metres and tunes, which are very popular in Travancore, and have gone through six editions. Besides all this, he held not a few local appointments. For many years he was a member and secretary of the Malayalam Bible Revision Committee, and helped also the work of other societies.

"In looking over his carefully-kept diaries, one is struck by the wonderful combination of intense zeal with exactness and indomitable perseverance. I notice his last entries are more and more tremulous, but as correct as ever.

"I think I may venture to say the triumphant witness of his last days was to use one of the greatest blessings of our lives. He showed us how a saint may die.

"He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.

"He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.'

"EDWARD T. MATEER."

### REV. J. D. HEPBURN.\*

**E**XACTLY a week after the death of Mr. Mateer, another honoured and truly consecrated missionary, the Rev. J. D. Hepburn, at the comparatively early age of fifty-four, also passed away. He died at Gateshead on Sunday, December 31st, under sad and pathetic circumstances. For the past few years Mr. Hepburn had been out of health, his system saturated with malaria, and, though bravely holding on and struggling to surmount his many difficulties, he was consciously enfeebled and unequal to the tasks of former days. His retirement from Khama's Town, and voyage home in 1892, were really due to this. Having left Mrs. Hepburn and

\* To our regret we have failed in our endeavours to obtain a recent portrait of Mr. Hepburn suitable for engraving.—ED.

his family in Cape Colony, he stayed in England but a very short time. Rest in Cape Town, travel in Bechwanaland, and other remedies having failed to restore him to his wonted vigour, he was urged to return to England for a more prolonged stay, in the hope that a thorough change would prove more efficacious. He arrived in England on June 13th last, and, during a few weeks of the autumn, visited different parts of the country as a deputation. His addresses were listened to with much interest, especially in the light of events transpiring in South Africa. His extensive knowledge of African life and affairs, and his earnest support of the vigorous policy of the Chartered Company, made his speeches specially timely. His health, however, did not improve, and towards the end of the year he showed signs of weariness and over-strain. Arrangements were being made for him to winter with a relative in Jersey, but he did not feel equal to the journey. An attack of malarial fever seizing him, he gradually succumbed, and, separated from wife and children, though lovingly cared for by relatives and friends, passed to his eternal home with the last hours of the closing year. During his illness, his one great desire was that, God willing, he might regain strength and be spared to do another ten years' work for Africa. But this was not to be. He suffered a good deal on Saturday, December 30th, but on the Sunday was easier, and in the evening passed away without a struggle. He was buried in the same grave in which, five years before, his mother was laid to rest. The mournful tidings were at once telegraphed to Cape Town for communication to the widow and orphans with whom, in their sore bereavement, all friends of the Society will sympathise.

Mr. Hepburn was born in Newcastle-upon-Tyne in 1840. From school he went to his uncle's office at the Phoenix Mills, The Close, Newcastle, where he remained for some few years. He was also, for a short time, at Warkworth Mills, on the Coquet, Northumberland, but returned to his old post when the Warkworth Mills were burnt down. In the meantime he had given his heart to Christ, and had conceived an intense longing for a missionary career. He was a member of Trinity Presbyterian Church (then under the pastoral care of the late Rev. T. W. Brown, D.D.), but subsequently known as Secretary of the Turkish Missions Aid Society), a church that has been honoured to send several of its members to the mission-field. After studying first at Rotherham College, afterwards at Highgate, he was ordained in 1870, and, with his bride—who was a niece of Dr. Brown, his minister—sailed for Port Elizabeth *en route* for Shoshong, to which station he was appointed, for a short time as the colleague and then as the successor of the Rev. John Mackenzie.

It is with Shoshong that the name of Mr. and Mrs. Hepburn will be inseparably connected. From the day of their arrival there, to that of its desertion by Khama and the tribe of Bamangwatos, in their migration northwards in 1890, and

establishment of the new town of Phalapye, they showed themselves to be devotedly attached to the chief and his followers. With untiring fidelity and impulsive large-heartedness, Mr. Hepburn threw himself into any and every good work that promised to bring blessing to the people, and, as the loved and trusted friend of Khama and his head men, his influence was very great. His efforts in every direction were nobly seconded by those of his wife, and it was their joy to see the Bamangwatos rising higher and higher, and making distinct advance in moral and spiritual enlightenment and strength. The break-up of their old home, and the altered and transitional condition of things that prevailed in Phalapye, temporarily prevented the prosecution of much of the settled work that had been carried on in Shoshong, but, disregarding personal comfort and uncomplainingly submitting to privations and difficulties, Mr. Hepburn took up the new tasks with characteristic ardour and enthusiasm. The work of erecting the handsome new church called forth all his best energies, but before its completion there came the breakdown and withdrawal from the station.

Then it is a pleasure to remember that the Lake Ngami Mission among the Western Bamangwatos, the newest of the Society's South African advances, which, under the superintendence of the Rev. A. J. Wookey, now bids fair to become a permanent settlement, owes its origin to the missionary spirit and enterprise of Mr. Hepburn. His visit to the Lake at the invitation of Moremi, the chief of the Batauanas, in 1877, when he stationed native teachers there, and his subsequent visits in 1881 and 1886 (the graphic narrative of which was given at length in our pages in February, 1887), created the interest which, followed up by the visit of the Rev. Edwin Lloyd, eventually issued in the appointment of Messrs. Wookey and Reid.

Africa and the Africans have never had a warmer friend than the missionary whose loss we mourn, but, like many who have loved and toiled for that vast continent, the toil has cost the life. His desire was still to live and work for Africa, but God has bidden him rest from his labours. To us who remain, however, there is the joyful assurance that he is "blessed," and that "his works do follow him."

### THE CONSTRUCTION OF THE NEW "JOHN WILLIAMS."

**B**UT little general progress is to be reported this month owing to the joiners' continued strike (from 7th of October). Still, the carpenters have almost finished their work, such as placing ventilators for cabins, stores, and holds; steering gear, the anchor windlass, winches, and wood-floor or ceiling at the bottom of holds.

The plumber has been busy making ballast-pipes for filling and emptying the double bottom; the bilge pipes for pumping any water out of the ship that should not be in; the fire and wash-deck pipe, which runs along the inside of the bulwarks; pipes for the wash-hand basins, drains, &c.

The rigger has also done some work during the last week or two—the shipping and raising the yards up the mast (their length being 60 feet for foresail, 50 feet topsail, and 36 feet top-gallant sail), getting all the standing rigging tightened up as can be seen from the woodcut.

All the machinery is on board, and on Saturday, 23rd December, a preliminary trial of the engines took place, which was very satisfactory.

A. RIVET.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

#### CHINA.

**BY** the China mail which arrived in England on Christmas Day, Miss SCHOOL TEACHER. Miller received the sad news of the death of the teacher of the Amoy Girls' School, a young woman about twenty-seven years old. Of her Miss Miller writes:—"She was called Soat-hoa (snow-flower), and it was indeed a good name for her, for she was always so quiet and refined in her ways, and so delicately pale. A missionary friend says: 'Dear little Soat-hoa is gone home. She was more than ready, dear little woman; so the flower is blooming in God's Paradise above.' She received her education from the American Mission, our London Mission School not being then opened, and the American lady missionaries have been her great friends and counsellors ever since. They have often told me what a good record she always bore at school. While at school she unfortunately fell down one day. Nothing was thought of the accident at the time, but before very long the mischief became so great that the leg had to be amputated. For years Soat-hoa used crutches, until her friend, Miss M. E. Talmage, kindly brought her an artificial leg from England, which was, of course, a great comfort. When young, she was betrothed to a heathen; but, after years spent in a mission-school, her teachers and others were loth to allow this unequal marriage; so for a time she came into my school as assistant teacher at a merely nominal salary, the school thus being a refuge for her, though betrothal in China is very sacred, and not to be broken. Soon a situation was found for her as teacher to the English Presbyterian Girls' School. Here she gave great satisfaction; but in the beginning of 1891, when I was in great straits for a suitable teacher, she was kindly allowed to return to me, to my great satisfaction. She was indeed a great comfort to me. Only missionaries can tell how valuable a faithful native Christian can be. The man who was engaged to Soat-hoa returned from Singapore, where he holds a good situation, and it seems that there he had come under the influence of the Gospel, and was now a baptized Christian. So, there being no serious obstacle in the way, the marriage took place. Then the husband

returned to his work, and Soat-hoa to hers among our girls. When leaving Amoy last spring it was a great comfort to me to leave the school with such a faithful teacher and matron as I then had in Soat-hoa and dear old Hai-su, little thinking how soon one faithful helper was to be removed; but 'the Lord gave and the Lord hath taken away,' and we must pray that a suitable Christian teacher may be raised up to fill this very responsible and useful position."

#### INDIA.

THE three converts who were baptized HOPEFUL STATE in August have quite settled down with OF THE us. The two men are in the Cate-BENARES MISSION. chists' Training Institution, qualifying themselves by diligent study for future service. We are looking forward to another baptism shortly, a most cheering one—that of a young woman under Miss Gill's care, who, by embracing Christianity, has cut herself off entirely from her relatives and friends. I could fill many pages with the story of what my eyes have seen and my ears have heard in my first year of life in India; but it is not my purpose in these brief notes to forestall our annual report. When that comes out it will be found that the work in Benares this year has been well in line with the Forward Missionary Movement. Much more is going on in the Mission than when I came; some very important steps have been taken. To mention two: within the last few months Mr. Parker, with the cordial approval of the Directors, has opened a Christian Boarding House for Boys, and an Institution for the Training of Catechists and Evangelists.

H. H. T.

FOUR new self-supporting pastorates FOUR-FOLD have been formed this year in the Parey-ORDINATION. chaley district. The ordinations took place at Kristukovil on December 12th. The Rev. S. Matthias, for Martandam pastorate; Rev. N. Joseph, for Irenepuram pastorate; Rev. A. Samuel, for Kristukovil pastorate; and Rev. S. D. Sylum, for Parey-chaley pastorate, were ordained, and will be in charge of these pastorates for five years. The Travancore missionaries and native ministers took part in the service, and there was a large gathering.

MISS DAWSON writes from Vizagapa- A NEW tam:—"I am sending you a small donation CONSTITUENT. given to the London Missionary Society by a lad in my Sunday-school class. He is now, also, an active member of our Christian Endeavour Society. After a considerable time of waiting for employment, he became apprenticed to the railway workshop here for six months; he, however, worked so well that the overseer recommended him for a pay of Rs.15 per mensem, after the lapse of a little more than a month and a half. His

first earnings he has, of his own free will, devoted to God's cause, and this sum I now have the pleasure of handing over to you. It is Rs.3. This lad has caused us much anxiety, and many prayers have been offered up to the Throne of Grace on his behalf during the year now ending, as it was generally believed that he was a very bad boy, and it was feared he would prove a disgrace to himself and family; but God, who is rich in mercy, has, I believe, claimed him for His own. I thought you would like to hear the particulars of how this little offering came about; for, although small in itself, it has come from a willing heart, and we know that the widow's mite was precious in the Saviour's sight. The work among these people is deeply interesting and sadly wanted; they gather warmly round you when they feel they have a real friend in you. I do not feel that our year in Vizagapatam has been a wasted one; we have devoted much time to Eurasian work, and feel greatly encouraged and hopeful with regard to it. We have also opened a working-class for native women and children, with the kind assistance of Mrs. Lazarus, to which numbers of Brahmin women and girls come. We have, in fact, to send away quite a number every time, as work cannot be got for them. If friends in England would send out materials, wools, needles, &c., we would be only too glad and thankful. They sing hymns while working, led by our Christian women, and we take the opportunity of having little conversations with them. Next year we hope to introduce reading as well."

SHORTLY before leaving for England, the GREAT EN- Rev. H. J. Goffin, of Kadiri, was able to COURAGEMENT. send the following cheering intelligence:—

"I am thankful to be able to report great encouragement in my work here. In more than one of the villages in this neighbourhood a good work is going on, and if only I had good native preachers like Slautayya to place in suitable centres the results would be such as to gladden our hearts. At Nallachemon, where Slautayya lives, we have had the joy of baptizing one man, a Mahratta, a farmer, who has for some time 'given earnest heed to the things spoken to him.' Even before he heard the Gospel message he showed his shrewd good sense by taking the liberty to doubt the utility of many of the idolatrous practices of his people, nearly all of which he abandoned one after the other. From the first he was drawn to our preacher, Slautayya, and soon formed a close friendship with him. He is a man very fond of prayer, and will not unfrequently get Slautayya to go out with him to some quiet place in the fields that they may have prayer together. This I think very beautiful, and it accounts for the growth the man has made in Christian knowledge and zeal. A few Sundays ago he made up his mind to come into Kadiri to be baptized; but on the Saturday evening previous his wife was frightened by what the neighbours told her would be done to her husband if he were baptized, and she fled away



from her house to her mother's, and then a great concourse of people gathered and made so much hubbub that he was obliged to give up the attempt for that time. Now, however, he has succeeded in calming the fears of his wife and others, and has received baptism without any further trouble of any sort. Moreover, his wife wishes to be baptized too. She has been taught a good deal by her husband and by Milcal, our preacher's wife, and the other Sunday came in to worship with her husband and with us in our little service. Afterwards she came up to the house here, and was greatly interested in all she saw. She is very shy, of course; but is evidently an intelligent little woman. She will most likely be baptized with her child before I leave. Besides these there are others in Nallachemon who are most evidently being moved by the Spirit of God. They lead changed lives, enjoy the reading and explaining of God's Word and Christian hymns, and openly profess their belief in the Saviour. I earnestly trust that, though I may be absent for a while, these cheering movements will still go on."

#### MADAGASCAR.

A CIRCULAR LETTER. THERE is a really deep work going on in the hearts of the people. My dear wife and I spoke six times in our week's visit to the churches in the West Ankaratra Mountains, and we had the inexpressible joy of seeing some 250 souls give themselves to Christ during that week. Since then we have seen a similar movement in the Isotry Church (the one of which I have charge in Antananarivo). Deacons of thirteen years' standing, Sunday-school and day-school teachers, and even local preachers, were led to feel the need of a deeper life, and were "born again." Our Society of Christian Endeavour, though not a year old, has enrolled one hundred members, and is in a flourishing condition. Several of the members are most assiduous in Christian work, visiting and reading the Scriptures to the poor and illiterate, and heartily supporting me in the open-air services for the masses who do not come to church. Unfortunately, here, as in England, many do not come to church because they cannot dress respectably. One of our young men at Isotry, who is also being trained at college for an evangelist, has just recently offered himself as a missionary to the Sakalava. The mutual affection of the Hova and the Sakalava tribe is something like that of the French and the German—they are, in fact, the bitterest of enemies. All Rasafitrimo's friends fear he will soon be killed, but both he and his bright little wife, who is one of my wife's pupils, feel that God has called them to go forth. In addition to my college classes and this large Isotry Church of five hundred attendants, with its day and Sunday-schools of three hundred children, I have now twenty-two smaller country churches, the nearest of which takes me as long to reach with palanquin as the city of Newcastle from London.

I hope, however, to have a horse some day before long, and then in the dry season I shall do the journey in three and a half or four hours, and can, consequently, go more frequently. I have a little scheme I am trying to work now which, if successful, should do something to make our churches far more self-supporting than they are at present. I ask my churches to agree to make an experiment of the following kind. Seeing very few have money at easy call, and even then are very loth to part with it in a generous way, I am asking them to contribute in rice. Every time rice is cooked and eaten let one spoonful be deducted for the supper of the teacher and evangelist. The rice thus collected may be received by the deacons each week and the amounts announced. This rice is to be sold once a month, and the proceeds put to the teacher and evangelist's salary. This would be a mere 1s. 8d. a year per member, but if only half of our 57,000 members in Imerina would contribute thus, we might send out fifty native evangelists.

J. SHARMAN.

#### AFRICA.

IN the midst of adventures and successes I write you. This is Sunday night, and the mail leaves to-morrow morning. I am just home from itinerating work on the shores of the Lake. I left yesterday at noon and came back to-night, doing a journey of about twenty miles in a canoe. This work has been started some few months now, and I believe it will be a means of blessing to a great number of people. To-day I visited two villages, speaking to about four hundred and fifty people. I visited a village situated on the south-west shore of the Lake for the first time. It was a delightful spot, and the people received me in a friendly manner. Their conversation, after I had done speaking to them, more than repaid me for the fatigue of the journey. The church at Niamkolo is gradually increasing; a few days ago another of my house-servants professed his desire to follow Christ. God says, "My word shall not return unto Me void," and surely those words have been verified here.

A. D. PURVES.

#### SOUTH SEAS.

THE Rev. W. Wyatt Gill, LL.D., sends LETTER FROM from Sydney the translation of a letter A NATIVE which he has received from Itama, one of TEACHER. his former students at Rarotonga, now stationed at Hula, a village about fifty-two miles south-east of Port Moresby, New Guinea. He has had charge of the same village for about twelve years. The following is the letter:—"Jokea, British New Guinea, June 6th, 1893.—Father in the service and work of God, we salute you! Yes; we salute Gilirua (Gill the Second) and the wife. May the grace of God ever rest upon you! It is long since I wrote to you. We are still spared to work for the Master

in New Guinea. We enjoy good health. The good work is prospering in this place. The Word of the Living God is taking root. God is evidently answering the prayers of His children in Christian lands. 'Tamate' has brought us to Western New Guinea, so that we may see how the Gospel is taking root even here. We see here the beginning of an institution for training a native ministry. We have spent a pleasant Sabbath at Jokea. Several were baptized in the after part of the day—eight adults and three children. Altogether we are much pleased with what we have seen in this once wild place. And now we are awaiting the *Mary* to convey us back to our own station, Hula, in South-Eastern New Guinea. And now a word about Hula. No less than 150 persons have been baptized. Eighty-two have been admitted into church fellowship after a profession of sincere love to Christ. A number of others are inquiring the way. About the children. Many of them can read nicely the New Testament, translated (by the Rev. W. G. Lawes) into their own tongue. These young people understand arithmetic, geography, &c., and can write. O my father! Still pray for us both and our people. We are by no means tired of our good work. The natives of this part of New Guinea scrupulously observe the Sabbath. The one drawback is, that godless whites tell the people of this country to pay no heed to the Lord's Day. May God, in His great mercy, change the hearts of these white people! The natives themselves are all we could desire; they go about sowing the seed of the Gospel of Jesus amongst the heathen. A number of church members are set apart to preach about in villages which have no pastors. For two whole years this has been the state of things at Hula. Thus wonderfully has God blessed His Word of Grace in this once dark place. And such will ever be the answer to the fervent supplications of God's people. Do write me a few lines. This is all I have just now to say to you, O father.—From ITAMA and his wife, of Hula, New Guinea."

### FROM THE SECRETARIES OF THE WATCHERS' BAND.

**W**ANTED! A branch of the Watchers' Band in every church, and every church member a "Watcher."

REMEMBER, dear "Watchers," that our membership will be doubled immediately if each one of you will enlist only one other; but please do not stop at one.

We are frequently asked if the Watchers' Band is intended *only* for the young. We reply, "Certainly not." We are very desirous that our young Christians, with all their enthusiasm and fervour, should be associated with us, but the help of our older friends is also needed. The most experienced and devout, the tenderest and the wisest, the holiest and the best, are called to share in a service, and to enjoy a privilege, the dignity and importance of which none can fully estimate.

WE specially need the sympathy and help of all our ministers. Dr. Horton says: "The extension of the Watchers' Band in the churches depends so vitally on the interest of the ministers, that one cannot help wishing to button-hole every minister in England, Wales, Scotland, and Ireland, and to affectionately ask him to do what he can, in explaining, and commending, and recruiting for the Band in his own church."

THE Rev. Alfred Rowland thus supports this plea: "For the sake of the Church at home, and for the sake of our brethren abroad, I would venture to urge upon my brethren, in all parts of the country, practical sympathy with this movement."

WE would follow these entreaties with an earnest request that the ministers of those churches in which branches have not yet been formed will please write for papers, and make a start forthwith.

OUR Membership Card is intended to be permanent, but a smaller card, with the "Watchword" for the year, will be issued annually, and will be given to members, with the revised list of missionaries, on the renewal of their subscriptions.

OUR new year begins with April, but those who join from January 1st will not be asked to renew their subscriptions until 1895; the new "Watchword" Cards and List of Missionaries will, however, be supplied to such without further charge when issued.

THE Rev. E. R. Barrett, the Hon. Sec. of the Congregational Prayer Union, writing in the *Independent*, of December 21st, announces the amalgamation of this Union with the Watchers' Band. To facilitate this, some alterations have been made, so as to include in our objects prayer for all those at home, by whom the work abroad is sustained, that they may be filled with the Holy Spirit, and so be prepared to undertake the evangelisation of the world.

IT cannot be too often repeated, that if there is to be success in the mission-field, the churches at home must be quickened and vitalised. As those who bear the name of Christ feel more and more the pressure of the world's great need, there will be more ardent, wrestling, importunate prayer. And when the heart is touched to pray, it will be touched to give. With true prayer, there will be thorough consecration, and there will be no lack of men or means. And to all who thus wait upon God in earnest, believing prayer, there will come larger answers and richer blessings than they dare even to hope for.

JAMES E. LIDDIARD.  
H. LUCY LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	...	...	...	<i>Secretary.</i>
Putney (Union)	...	...	...	Mr. Herbert C. Honey.
Streatham Hill	...	...	...	Mr. W. T. L. Merson.
				Miss E. Slade Jones.

COUNTRY.

Bristol (Arley)	...	...	...	Mrs. Nicholls.
" (Brunswick)	...	...	...	Miss Davis.
" (Clifton Down)	...	...	...	Miss Annie Palmer.
" (David Thomas Memorial)	...	...	...	Mr. T. H. Binning.
" (Highbury)	...	...	...	Miss F. Williams.
" (Pembroke)	...	...	...	Mrs. Wardlaw McAll.
" (Whitefield Memorial)	...	...	...	Mr. J. F. Wallis.
East Grinstead (Zion)	...	...	...	Mrs. Bainton.
Hertford	...	...	...	Mrs. Hinton.
Hopton, Mirfield	...	...	...	Miss E. G. Waddington.
Hornsea, Hull	...	...	...	Miss B. Ridges.
Manchester (Grosvenor Street)	...	...	...	Mrs. Wilkinson.
Nazing, Waltham Cross	...	...	...	Miss M. Standingford.

FROM LEPER FRIENDS AT ALMORA.

THE Rev. G. M. Bulloch, who is now in this country, has received a letter from the leper friends in Almora, and, as part of it is a message which they wish him to convey to the officers of the Society, as well as to all the friends of the London Missionary Society, he has translated it (from Hindustani), and sends the following translation:—"We send New Year's greetings to the officers of the L.M.S. Please tell them how very grateful we are that they have sent to our help the servants of the Lord, who teach us the Word of Life, that we may not die. May God bless their work and remove far away their straitened condition! We are also very grateful to the friends of the L.M.S., who are filled with thought about us lepers, and make such good arrangements for us. We send our New Year's greetings to them all, and continually pray that God and our Saviour may give the company of them blessing and protect them. We give thanks to the friends in England, Ireland, and America who remember us with their riches. We pray for them that God may give them spiritual riches. As for us, what can we give? Our bodily condition is very bad, our hands and feet are full of sores, so that sometimes some of us are crying out night and day because of the distress of these sores. We give Jesus thousands of thanks that, though such is our condition, still He gives us spiritual rest. We try to love Him who loves us, and shed His precious blood upon the Cross for us sinners, that we may obtain salvation from all our sin and unrighteousness, and obtain eternal life. Jesus in this world had compassion upon lepers; in the same way His beloved servants have compassion upon us. You are yourself aware how difficult it is for us to move about, and if this place of shelter (the Almora Leper Settlement) were not here, how dreadful would be our condition."



PERSONAL NOTES.

CHINA.—The Rev. T. W. Pearse and party arrived at Hong Kong on December 3rd; Miss Moreton reached Peking on November 28th.—"Home at last!" So writes the Rev. W. H. Rees, of Chi Chou. "Arrived here on the 16th October, in fine weather, and all in splendid health. I must not attempt to describe my feelings. I was overcome with joy and gratitude, and delighted to see the old home, my colleagues, and the many warm-hearted converts. Ever since our arrival the latter have been coming in scores to see us, and yesterday (the 26th) a public welcome was given, when all the churches were represented, and we had 323 of our people at the feast. The silver Communion service presented to us by our friends in Wales was used for the first time." Since his return, Mr. Rees has succeeded in securing a very convenient and commodious preaching hall near the Yamen, at Tsao Chiang, seven miles from, and the nearest city to, Hsiao Chang, where the missionaries live.

INDIA.—The Rev. W. R. Le Quesne has, we regret to say, been seriously ill with fever, and will have to return to England as soon as possible.—Miss Hewlett had a most enjoyable voyage in company with nine other missionaries of different denominations. There was, she says, very direct witnessing for Christ among the passengers, and one man, a planter, decided for Christ during the voyage. One evening a missionary meeting was held, with Sir Charles Elliott, Lieut.-Governor of Bengal, in the chair. The audience was chiefly composed of people returning to India, so direct appeals were made to them by the missionaries to think seriously of their duty, as Christians, to the heathen in that Empire. Sir Charles spoke well on the subject as a Christian man, and yet from a Governor's standpoint. He spoke of the missionary's work as the crown and summit of the work of the English Government in India, and, in every way, threw all the weight of his high position into the right side. It was a good meeting and well attended, and the missionaries naturally congratulated themselves on the opportunity it afforded for spreading missionary news. Miss Hewlett arrived at Mirzapur on December 1st.—Miss Harband, B.A., landed at Madras on November 27th.

MADAGASCAR.—The Rev. T. Brockway "read himself in" at Ambohimahasoa on October 21st.—A serious fire broke out in the Rev. G. A. Shaw's compound at Farafangana, on the night of November 3rd. The loss has been serious, all the girls' school furniture, the boat sails, the boys' books, half their clothes, and numerous items in the way of beds, tables, crockery, and the like, in addition to the destruction of the cook's house, girls' schoolroom, two granaries, and the two dwellings occupied by the boys who are trained and fed and lodged on the premises. The work of restoration was begun as soon as possible.

AFRICA.—The following letter from Mrs. Taylor, of Cradock, to the Foreign Secretary, will be read with

interest, having reference to the autumnal valedictory service in the City Temple, London: "Though I can only write a few lines, as my eye-sight is so weak, yet I cannot refrain from writing you a few lines to express the joy I felt in reading the heart-cheering account given in the *British Weekly* of the missionary meeting of the London Missionary Society and the glorious attendance at the City Temple, which made me, an old missionary of eighty-one years of age, long to have been there. Truly do I congratulate you that you could witness such a meeting, after the deep anxiety you have been passing through, and how delightful to see so many young persons consecrating their lives to the service of the dear Redeemer! May God's blessing rest upon all your efforts is the prayer of your old friend, M. TAYLOR."

**SOUTH SEAS.**—The Rev. J. J. K. Hutchin reports that on September 14th a vessel arrived at Rarotonga, from Tahiti, with a Roman Catholic priest on board. This priest has been twenty-six years resident on Tahiti, and has a good knowledge of the Tahitian language. He visited all the five villages during his six days' stay on the island, and then went back to report to the Bishop who had sent him. Nothing is definitely known as to the intentions of the Roman Catholics, but the probability is that a mission will be established at Rarotonga in a very short time. According to one report two sisters and a lay brother will be sent. According to another report, they intend having a school in every village, and thus, by commencing with the children, to gradually get hold of the people. We hope these surmises will prove false.—The Rev. S. J. Whitmec's Mission on the three islands of Manua was greatly blessed. Almost the whole population were on the sick list while Mr. Whitmec was there, and so he was able to minister to their bodily as well as to their spiritual needs.—The Rev. Dr. S. H. Davies writes:—"Tema, a very worthy pastor of mine, has just died. He went about too soon after an illness, then diarrhoea and acute gastritis came on. He got relief, but was so weakened that fatal collapse appeared on Sunday evening, and he was brought here, to his mother's native village, in a dying state on Monday last. A son of a very excellent pastor, whom the late Dr. Turner described to me as 'the best Samoan he ever knew,' the brother of three other pastors, he was educated as a youth, and afterwards for the ministry at Malua. After working well in Samoa for two years his offer was accepted for work in heathen lands. He laboured with much success at Funafuti, in Ellice Group, for twenty years. The state of his wife's health led him to accept an urgent call from a village in this district. No pastor has seemed to satisfy them but Tema. For four years he has laboured earnestly, and, both he and his wife have been much beloved as well as highly respected. The whole village mourns his loss. One of his sons was a very bright student of mine at Malua, and is labouring at Peru, in Gilbert Group. Another is just commencing good work in Matautu district, after an honourable career at Malua. A bright lad, his youngest son, I sent to Malua a while ago, and both Tema and his wife were delighted when I sent their daughter to the Central School for Girls at Papauta. The children in this case 'call their parents blessed.'"

**NEW GUINEA.**—The joy awakened by the arrival of the splendid band of South Sea teachers was soon overshadowed by sorrow and bereavement. One of the new teachers, Tamatoa, from Niué, died ten days after his arrival. The Rev. W. G. Lawes writes of him:—"He was a good man. My brother thought highly of him. I hoped he would have been of special service and help to me. He had fever, and then some internal complaint, from which he nearly died in Niué three years ago, developed, and nothing I could do was of any avail. That was in August; and a fortnight ago the teachers from Kabadi came in, bringing the wife of one of them (Timoteo). She was in high fever. She died, four days after, a happy, peaceful death, but a great loss to the Mission and to her husband, who is a second time widowed in New Guinea. He went with us to Sydney at the end of 1890 and thence to Samoa, where he was fortunate to get a very superior woman, the widow of a teacher in the Ellice Group. Now he mourns her loss. It is very sad. She was one of our best teacher's wives, a good and useful woman."—The Rev. J. H. Holmes speaks highly of the kind and generous services of Dr. Salter, of Thursday Island. When he was ill with fever the doctor visited him twice and three times a day, and, when offered payment, he declined to receive anything, and said that what he had done for Mr. Holmes he would always do willingly for anyone connected with our Mission who might be laid up at Thursday Island.

## ANNOUNCEMENTS.

### ARRIVALS IN ENGLAND.

The Rev. THOMAS BRYSON, from TIENSIN, North China, per French steamer *Caledonia* to Marseilles, thence overland, December 30th.  
The Rev. H. J. GOFFIN, from KADIRI, South India, per steamer *Peninsular* to Brindisi, thence overland, January 14th.

### BIRTHS.

McFARLANE.—November 7th, at Hsiao Chang, North China, the wife of Mr. Sewell S. McFarlane, L.R.C.S., L.R.C.P., of a son.  
CARNegie.—November 12th, at Cape Town, the wife of the Rev. D. Carnegie, of Hope Fountain, Matebeleland, South Africa, of a daughter.  
STRIBLING.—November 17th, at Antananarivo, Madagascar, the wife of the Rev. E. H. Stribling, of Ambohiteloma, of a daughter.  
ASHTON.—December 14th, at Benares, North India, the wife of Mr. Robert J. Ashton, B.A., M.B., C.M., of Kaehwa, Mirzapur District, of a daughter.

### MARRIAGE.

WILLIAMS—ELLIOTT.—December 4th, at Union Church, Hong Kong, China, by the Rev. John Chalmers, M.A., LL.D., assisted by the Rev. G. H. Bondfield, the Rev. George J. Williams, of Canton, to Louie, daughter of Mr. Samuel George Elliott, of Sheerness.

### DEATHS.

RAMSAY.—December 16th, at Gipsy Hill, Norwood, General the Honourable Sir Henry Ramsay, C.B., K.C.S.I., formerly Commissioner of Kuuaon, N.W.P., India, aged 77 years.  
MATEER.—December 24th, at Hastings, the Rev. Samuel Mateer, F.L.S., of Travandrum, Travancore, South India, aged 58 years.  
HEPBURN.—December 31st, at Gateshead, the Rev. James D. Hepburn, of Bechwaland, South Africa, aged 53 years.  
BARRETT.—January 1st, at Kingstown, Ireland, Martha, widow of Rev. W. G. Barrett, formerly missionary in the West Indies, in her 83rd year.

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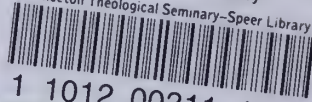
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